

# **The Evil of Drunkenness**



**The Reconciliationists  
What Menaces the Family  
Why Catholic Schools Exist**

## **The Catholic Mind**

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## The Evil of Drunkenness

J. HARDING FISHER, S.J.

A GREAT deal of nonsense has been written on the subject of alcohol, and a great deal of heresy has been preached in connection with the advocacy of total abstinence. No creature, created by God, is evil; the drinking of strong liquor is not of itself sinful. Sin comes from its abuse, not its use. The use of moderate intoxicants is not sinful, nor can all the violent diatribes to the contrary make it sinful. All the same, a man must be utterly blind to see that a great portion of the world's misery, of the unhappiness of wives and the wretchedness of children, is to be traced, either directly or indirectly, to alcoholic beverages, especially when habits of drunkenness are formed. When intoxicants are taken in such quantity that they produce a temporary loss of the use of reason, a man is said to be in a state of drunkenness. Such a state, if brought on deliberately, is generally, though not necessarily, sinful. Drunkenness is a species of gluttony and one of the seven deadly sins.

The civil law, which views drunkenness only in its relation to public order, regards it, when it becomes a nuisance, as an offense against the State, and punishes it accordingly; moreover, as a rule, it holds a man accountable for the acts committed during that state. Theologians, looking rather to its moral side, see in it an offense against God, for which in the words of St. Paul, those guilty of

it will be punished by exclusion from the Kingdom of Heaven (I Cor. vi:10).

The malice of drunkenness consists in this, that a man, voluntarily, without sufficient reason, in an unnatural way, and for the sole purpose of enjoying the effects of over-indulgence, deprives himself of the use of reason and places himself in a condition in which he cannot exercise self-control or render to God that conscious service which he is bound as a rational creature to render. Alcohol, when taken in excess, acts on the cerebral lobes and other parts of the cerebro-spinal system, and besides disturbing muscular action, introduces disorder into the processes of thought. As a consequence, the drunkard reduces himself to a condition below the level of the brute, for in his state of inebriation he has neither reason nor instinct to guide him; he renders himself incapable of distinguishing between right and wrong; and exposes himself to the danger of committing actions contrary to the rights of others, to the law of the State and to the law of God, actions to which the excessive use of alcohol only too often acts as a direct incitement. In its last stages drunkenness suspends the action of the cerebrum and induces complete unconsciousness, or, as it is called, alcoholic coma, but it is to be noted that mortal sin can be committed without inducing this last stage.

These considerations apply to every individual, whether he be married or single, and should deter everybody from excessive indulgence in strong drink. But there are other considerations which have a special application to heads of families and should be taken seriously to heart by everyone who has a wife or children. The Church is not fanatical, it steadfastly turns a deaf ear to the Manicheism which finds in alcoholic liquors a creature

of the devil, a thing wholly and irremediably evil, it countenances neither the exaggeration nor error, which are the commonplaces of certain forms of the propaganda of total abstinence and prohibition. Nevertheless, with a knowledge born of intimate experience of the sorrows of countless homes, it lifts its voice in solemn warning against the dire consequences that all too frequently follow on indulgence, even in moderation, in spirituous liquor. The most insidious and baneful enemy of the home is strong drink.

There is scarcely any creature of God, so open to abuse, and so frequently abused, as liquor. What makes the drink question the more pressing, is the patent fact that it affects in a most disastrous way not merely those who are addicted to excess but those also who are related to the victim of the excess. Intemperance has wrecked more homes, perhaps, than any other single agency. Intemperance dries up the springs of love in the hearts of wives, it bows the heads of affectionate sisters with unmerited but overwhelming shame, it crushes the hopes and ambitions of innocent sons and daughters and fills their souls with bitterness, hatred and scorn. It withers the family joy at the very roots, it drags its slime over the entire household, it makes of what should be a paradise on earth a veritable hell. The facts are so eloquent, they cry out to Heaven with such insistence, that they need no proof. They speak for themselves.

And sad to say, intemperance is made the more pernicious by the fact that it is so extremely difficult of cure. Other sins weaken faith, but as a general rule the dormant embers of belief spring again into flame as soon as a sincere confession has purified the soul. But intemperance seems to eat into the very fiber of the soul, and corrupt

all its finer qualities. It brings on a sort of moral torpor, from which it is almost impossible to arouse the hapless victim, it seems to deaden the perception and appreciation of better things, and makes a man oblivious to his own degradation and the misery into which he plunges others. Self and self-gratification absorb all his attention, he sacrifices others without a thought. He becomes dead to every appeal except that of his insatiable craving for self-indulgence. Self-respect, the commonest decencies of life, no longer have power to restrain him. He wallows in the mire and is content with the dregs of life and the husks of swine.

The light goes out of the eyes of his youthful wife, whose life he has taken into his keeping, but he never notices it; the flush of health fades from his children's cheeks and the smile from their lips, and he takes no heed; and both one and the other go down to early graves, eating out their hearts in speechless woe, and he merely indulges in a brief display of maudlin tears and then goes back to his sin. It would be heresy to say that the case even of the most confirmed drunkard is ever hopeless. Grace for his reformation is ready at call in ample sufficiency, but those who know him, sigh with weary distrust of his ardent promises, and the experienced priest shakes his head and puts little trust in his words. The misery of it is that belated repentance, even when it comes as a sort of miracle, has no power to repair the wrong. The final change for the better does not restore the wasted resources, or the squandered opportunities, or the ruined health. Not to their dying days do the wife and children shake off the blight of their father's drunkenness. Having robbed them of their precious patrimony of happiness, he is powerless to make restitution. Woe

to the father who trifles with the demon of drink! He is playing into the hands of a well-nigh resistless foe, he is sowing the seeds of untold agony for those he loves, and preparing for himself a harvest of sottish indifference or fruitless heart-rending remorse.

One of the very bad features of drink is its drain on the family resources. Every father is bound in conscience to husband his little store of this world's goods and to take every reasonable means to provide the members of the family with the comforts and opportunities which befit their station in life. Shiftlessness and lack of initiative which fail through sheer neglect to supply the family with decent maintenance are contemptible, but a measure of indulgence may be accorded them because they spring largely from deep-set tendencies of character. This much may be said in extenuation of them that they do not pull down, although they fail to build up. But parental neglect is more inexcusable, when a father deliberately squanders on his own selfish pleasure what he owes with a strict obligation to the upkeep of his household and its inmates, when he takes bread from the mouths of his children and lets them go clothed in rags, in order to satisfy his own insatiable palate. The crude selfishness of such a course stands self-condemned in the eyes of everyone who has a spark of manhood.

Yet this is the end towards which the intemperate father sees himself heading, almost inevitably. A little acquaintance with the history of families and a mere glance at statistics shows that a very large part of the pauperism and poverty which oppress the families of the poor is to be traced to intemperance. Official tabulations of the relation between pauperism and intemperance show variations in different countries, but all of them

furnish abundant evidence that everywhere the connection is very close. No family among the poor can hope to acquire an easy competence or to better its social condition permanently if its head is a drunkard.

Aside from the actual squandering of weekly income, there is the further consideration that the drunkard cannot hope for advancement. Industrial business throughout the country is showing a growing disinclination to employ in any capacity those who drink to excess, even occasionally; and except in extremely rare cases intemperate habits are an absolute bar to the holding of lucrative positions of responsibility. One of the reasons for this attitude is the fact that excess not merely temporarily impairs the employee's efficiency but permanently lessens his mental and physical strength and stamps him as unreliable. The great army of the unemployed is recruited to a large extent from the ranks of the intemperant.

Every father who is worth the name trembles at the thought of death, not for himself but because others depend on him for their daily bread. It is his constant fear that he may be cut off before he has provided for them the means of subsistence. Now it is a fact that heavy drinking, even when it does not lead to intoxication, is one of the surest ways of breaking down a man's power to resist disease. One of the first questions asked by a physician in certain forms of serious illness is whether the patient is a drinking man. If the answer is in the negative, he gives good hope; if it is in the affirmative, he shakes his head and promises nothing. Death only too often justifies his apprehension. As a matter of fact, alcohol taken immoderately, undoubtedly has very injurious effects, at least in ordinary cases, on many of the bodily functions and on the general health. Homes for ine-



briates, tubercular hospitals and insane asylums are fearful warnings to sensible men. The visiting physicians of general hospitals, if they would speak frankly, would point out that a large proportion of the cases they are called on to treat are due, to a greater or less extent, directly or indirectly, to the use of intoxicants. It is conceivable that a man who has no one depending on him might be willing to sacrifice something of perfect good health for the pleasure of drink; but it is hard to understand how a father of a family would willingly take such a risk, when he sees looming up before him the picture of destitute orphaned children and a homeless widow.

### The Reconciliationists

WALTER DWIGHT, S.J.

“**A**H, Father!” exclaimed the Prioress one morning. “What has become of your Niobites? I’ve often meant to ask.”

The Chaplain’s face fell. “They are not a highly flourishing organization. Indeed, if the truth must be told, Lady Prioress, I haven’t succeeded in getting a solitary novice. Sublime as is the vocation of the Sisters of the Perpetual Tears, and striking as is their habit, none of the postulants seems to persevere. ‘Perpetual’—Ah, there’s the rub! The situation is quite unique in the history of the Church,” he continued thoughtfully. “There have been Religious Orders, I believe, with practically no rules, and some there are that name no one in particular as their founder. But I am aware of no other

instance of a Congregation with a complete book of rules and, *salva modestia*, a zealous founder, but wholly without subjects. Though it is now almost two years since the Niobites' Institute was published, not a novice has been clothed. I have even chosen an admirable site for our first lacrimary, but with no Weepers to people it, erecting the building would be folly."

"Perhaps the world is not yet worthy of so superhuman an Order," piously observed the Prioress.

"That may be," assented the Chaplain. "However," he went on, as his countenance brightened, "I hope to have more success with the Reconciliationists."

"The Reconciliationists!" cried the Prioress. "What a long word! Is that the name of another new Order, Father?"

"Yes," admitted the Chaplain. "I have lately been maturing plans for a Congregation that will perhaps be more practical and attainable in its character than is the Institute of the Niobites."

"Father, you must tell me all about the Reconciliationists at once. Is it possible that this humble convent of ours is to be within one year the birthplace of two distinct Religious Orders? *Nimis honorati sunt amici tui, Deus!*"

"Well, not precisely, for I do not expect to find among your Sisters many vocations for this new Congregation. Its first members must be women of the world. Let me explain. As you are doubtless aware, Lady Prioress, a large portion of a busy priest's time is taken up nowadays with promoting domestic harmony in the families of his parish. He is incessantly occupied in reconciling quarrelsome husbands and wives, preventing separations, telling mothers how to make the home at-

tractive, reminding fathers of their duty, or in scattering broadcast sage counsel on how to keep the domestic atmosphere clear and unclouded. As few priests, however, have the time or ability to discharge effectively in every instance the peacemaker's office, the object of my new Institute is to provide the parochial clergy with a corps of devoted assistants. The full title of the Congregation is the Joyous Promoters of Domestic Peace, but they will be called Reconciliationists for short."

"For short," echoed the Prioress. "I should think the Fathers would welcome such auxiliaries most cordially. Why, this new Order promises to be as interesting as the Niobites! Tell me what requirements you will demand of postulants."

"The most desirable aspirant to the rank of the Joyous Promoters of Domestic Peace will of course be the kind of widow St. Paul describes to Timothy: a woman no less than three-score, who has been the wife of one husband, having testimony for her good works, who has brought up children, who has washed the saints' feet, who has ministered to them that suffer tribulation, who has diligently followed every good work. But the Apostle's caution regarding young widows who 'are not only idle, but tattlers also, and busybodies, speaking things which they ought not,' should also be laid to heart by those to whom the preservation of the Reconciliationists' primitive spirit is intrusted."

"If mere postulants must have all those fragrant virtues, Father, what a dazzling marvel of holiness the finished product of your Institute will be! What will the novitiate be like?"

"The scheme of the Reconciliationist's ascetic formation I have not yet elaborated with the same care that I

gave to the drafting of the Niobites' Constitution. I have practically determined, however, that the Joyous Promoters of Domestic Peace shall not wear widow's weeds but soothing tints of gray, blue and green instead. Each of their houses will be called a *pax*, superiors will be entitled *irenarchs* and will wear a crown of olive leaves, subjects will be known as *irenikai*, and will always carry in the hand a sheaf of wheat. Peace of soul will of course be the chief interior virtue the novices will aim to acquire and studying the theory and practice of irenics will occupy most of their time."

"'Irenics'? That is Greek, I suppose, for the art of preserving domestic harmony."

"Exactly. For the Reconciliationist's entire training is designed to make her a successful mediator between husbands and wives who have fallen out. Profiting by her own experience of married life, and thoroughly saturated with the wisdom she has drunk in while sitting at the feet of divers prudent irenarchs, our zealous peace-promoter then calls on her pastor and offers to help him compose the marital differences of his flock. He gratefully accepts, of course, her services and gives her the names of all the couples in the parish whose honeymoon has come, for various reasons, to a jarring end. Interviewing separately the wrangling spouses, our Reconciliationist then adroitly draws from each the story of his or her wrongs and grievances, makes a careful diagnosis of the case, finds the remedy to apply, and then undertakes with consummate tact to bring about a reconciliation."

"It is at this point," said the Prioress, "that your peace-maker's difficulties will really begin."

"No doubt of that," agreed the Chaplain. "But is not each exercise of her noviceship, every waking moment

of her long training in the incubating pax, designed to equip her for coping successfully with this precise situation? Repeated failures on her part to restore peace to a family will of course be a proof that she has made a mistake in joining the Reconciliationists, so she should pass at once to the Niobites or some other congenial Congregation.'

"You forget, Father, that you barred widows from the Holy Weepers. Still you might make an exception, I think, for ex-Reconciliationists. Their tears surely would flow from no tainted source. But tell me just how your peacemakers would heal a serious matrimonial breach."

"The treatment would vary of course with the nature of the malady. Here is a rather convivial husband, let us say, who passes as little time as possible at home, and here is his longanimous wife who has a shrewish tongue withal, and an imperfect knowledge of domestic science. Our skilful Reconciliationist accepts the case. She sees at once that the first thing to be done is to make that home more attractive. Accordingly during a little call on the wife our peacemaker enlarges on the wondrous potency an appetizing breakfast and a smiling morning face possess, and delicately suggests that the topics chosen for conversation around the evening lamp should not consist wholly of a fretful account of the day's unpleasant happenings, and that a tired and short-pursed husband need not always be entertained at the tea-table with elaborate descriptions of how much better-dressed the neighbors' children are than his, or with purely academic inquiries as to 'Why we have so few of the things our social equals have, and why we never go anywhere,' or with reminiscences of the opulent leisure the wife enjoyed in her father's house before her marriage.

Besides offering quantities of excellent advice like the foregoing the Reconciliationist will not fail to lay special stress on the value that a flock of neat, well-mannered, bright-faced children have as preservers of domestic happiness."

"If your Joyous Promoters can make a sharp-tempered and extravagant wife listen meekly to such unwelcome truths as those, Father, your new Order is sure to thrive. But what shall be said to the home-shunning husband?"

"With him the wily Reconciliationist will use other tactics altogether. She will first piously remind him that on his wedding day he received a Sacrament that will always keep him a good husband, if he only cares to be one. She will then launch upon a detailed eulogy of his devoted wife and lovely children, feelingly pointing out what a deplorable thing it would be, if his spouse should be forced to regret, even for a moment, that she left her father's house for his. The peacemaker would then try to drive home the little-realized truth that it takes at least two to make a quarrel, ending her appeal with a convincing disquisition on domestic economy, in which she proves to admiration that even tradesmen have to be paid, and that every dollar squandered in convivial company is stolen from the little ones. Her peroration could fittingly consist of expressions of astonishment that the head of so amiable and attractive a family should not pass at home every moment he can spare from business."

"That would be a clever plan of attack," agreed the Prioress. "But would a widow always be the most suitable person to remind a careless husband of his duty? Had you thought of starting a sort of Third Order of Reconciliationists for widowers to join, whose special office would be to soothe discontented husbands?"

"Well, no," the Chaplain answered. "In fact that never occurred to me. But it is an excellent suggestion. I will think it over. Well, I must be going. Tell all your friends and acquaintances about the Reconciliationists now, won't you, Lady Prioress?"

"Right gladly!" she promised. "This new Order is so much more useful and practical in character than the Niobites are, I am sure you will soon have many vocations."

### **What Menaces the Family**

MICHAEL I. STRITCH, S.J.

*From an Address Delivered at the National Convention of Catholic Societies, Held Last August at Kansas City.*

**F**IRST, there is the emancipation of woman movement. By entering the rank of the wage-earners, by gradually breaking down the barriers to professional life and public office, women have become to a large extent economically independent. This naturally stirs up the enthusiasts. They do not see why they should not be independent also socially and politically. Restriction to the old home duties becomes irksome. The propaganda is started against the age-long "tyranny of men." Women declare themselves ready for anything but the sacred functions of motherhood and home. This is obviously a serious menace to the family, and it is directly or indirectly rooted in economic conditions.

Malthusians and neo-Malthusians are forever warning us that unchecked propagation of children will increase

population so much faster than the earth can be made yield the means of subsistence that there is no choice between wholesale starvation on the one side or prudential limitation of the family on the other. It matters not that all history and experience shows the falsity of this argument. It matters not that we see before our eyes the means of subsistence growing far more rapidly than the population even when the latter is multiplied at its highest rate. The truth is that this argument harmonizes with the dispositions of a multitude of married people and from this, not from its economic bearing, it derives its efficacy.

Much of the perfervid literature of Socialism is devoted to denouncing marriage of the monogamous family. It unblushingly preaches that women marry today not out of love nor because prompted by the instinct of motherhood, but just to have a man to provide for them economically. The economic conditions are such as to compel women to enter such loathsome marriages and laws made in the interests of the capitalistic system force the married to live together in spite of unfitness, in spite of growing repugnance and mutual disgust. Such Socialists make their appeal to the unhappily married. They win them over to support the Socialistic movement which promises that there will be no hindrance to marrying whom you please and as often as you please. In this appeal Socialists offer Christian husbands and wives the most outrageous insults. But by painting in lurid colors and exaggerating beyond all warrant the difficulties of married life, by inventing a thousand others that in the average marriage have no existence at all, by constantly assigning a false cause for both the real and the fancied troubles of the married, they lead multitudes to believe that the present economic system is irreconcilable with marriage in its true sense.



The spendthrift habits of young men who squander their earnings or inheritances, the extravagant demands of young women regarding their manner of life from the first day of matrimonial existence, operate to postpone the marriage for many years. And, after marriage, such habits and demands soon lead to complaints or quarrels, to criminal methods of limiting the offspring, to the scandalous infidelities which used to shock us in the daily newspapers, and finally to the divorce court.

The literature, including all kinds of plays and "movies," that renders the simple, virtuous husband and wife an object of ridicule and contempt: and cheats the innocent into admiration of the reckless, who break through the convention of decency or the rules of morality, to rise through their personal charms and winsomeness and take their places on the higher planes of wealth, fashion and free indulgence. These are the gay people of a fictitious world who look back with mocking pity on men and women whose conscience ties them down to poverty and to the practice of having longer and longer rows of ragged and starving children, who cowardly, ignorant and priest-ridden, live in growing wealth of mouths to feed and growing destitution of all that is necessary to feed them.

From the above and like sources we have economic menaces to the family. But the economic feature of the menace is not the real or primary one. The real menace from these sources arises from pruriency and flippancy working through literature and art, from inordinate desire of wealth and social distinction, from foolish speculation about economic and social reforms; from the baseless theories of the necessity of precaution against economic disaster; from the passing phase of real readjust-

ment which leads women to aspire to a position of such independence of husband and family as has no sanction in woman's nature. These menaces are untrue, unreal, unnatural or immoral. They must be met by science, literature, art, morality, not by economics.

Are there no real economic menaces to the family? Yes and no. I say there is no economic menace to the family in the sense that this earth will ever become incapable of supporting the human race. Thousands of years have already passed since the human race began its course; they have passed without Malthusianism, neo-Malthusianism or eugenics. The race during these thousands of years, according to our evolutionist and materialistic opponents we may say hundreds of thousands or million of years, had all its boasted biological fecundity. Yet, when and where did the population ever outrun the capacity of the earth to furnish subsistence? During the last hundred years population has increased with unprecedented rapidity; yet the means of subsistence are enormously greater in proportion than they were a hundred years ago. Still we have only scratched the surface of the deep rich stores of our soil and that only over a limited portion of the area of our globe. Our Heavenly Father built this earth to be the home of His human children. Can any Christian believe that a single child ever has come or will come into this home and not find it capable of yielding him the means of subsistence? Yes, but what of the man who does not believe in God or His Providence? In view of facts just stated can any economist show the Malthusian theory to be well founded? Our earth is the house that God built. He told man to increase and multiply and live on its fruits. He did not inculcate artificial and unnatural limitation of

offspring. Do not offer me the foolish providence of men in lieu of the all-powerful, all-wise and all-loving Providence of God. This is the house that God built. It is teeming with inexhaustible stores of wealth. We are God's family. As long as our Heavenly Father leaves us here we fearlessly trust His bounty.

Whatever the materialist may say to our trust in God, the Christian may argue: Granting that God is faithful and provident, are we safe from the iniquity of the men who control the earth and its treasures? God cannot sin. But does He prevent others from sinning? God will not starve His children. Does He prevent others from starving them? What about the poverty and destitution which so many men have always suffered, if not from inadequacy of supply at least from unfair distribution? These are large questions that in the proper time and place require full answers. For the present I add only this: God has given man free-will as his crowning endowment. He does not force that free-will. But He surrounds it with moral laws whose violation He will rigorously punish. God for wisest reasons destined men to be ruled by men in God's own name and by God's own authority. God does not always defend us immediately against the unwisdom or the wickedness of our rulers. He expects us to assert our rights and to defend ourselves against folly and injustice in the economic as in every other field of life. Are the rights of the family threatened today by the blunders or the sins of the powerful? Are there real economic menaces to the family not of God's making but of man's making? There are economic menaces of man's making, but we can remedy them, and it is God's will and law that we should do so. What are the menaces and what are the remedies? . . .

The family is not what it used to be. Men and women entered the married life to spend their days in love and mutual helpfulness till death did them part, to beget children and bring them up to be useful citizens of State and Church, to train them religiously, industriously, and thus do their natural and moral duty toward one another, toward their children, their country and their God. In entering upon marriage today, little serious thought on the part of a great many is given to any of these things.

Many people scarcely think of living together in love and helpfulness until death parts them. Divorce for the most frivolous causes is increasing alarmingly. The idea of parenthood is of little weight. Couples instead of rightly obeying the instinct of nature, limit their offspring in the most arbitrary and unnatural ways. Where children are begotten, they are very frequently not educated morally, economically, socially or religiously. Conjugal love and faithfulness and religious piety in a multitude of cases are like the perfume of withering roses, vanishing from a multitude of homes. The home, the family is not what it used to be.

What are the causes of this deplorable trend of family life? Many are assigned by students of the subject but a host of sociological writers reduce them all to economic conditions. Why is divorce increasing with such alarming rapidity? Why is the birth-rate steadily declining? Why is the air full of cries and warnings against large families? Why do wives rebel against the rule of husbands as the natural heads of the families? Why have children lost so much of the old-time love and reverence for their parents? Why are eugenics and Malthusianism and Socialism waging their destructive war against the family as it exists among the poor, the simple, the religi-

ous elements of our people? Why is it that as we move from the poor, the simple, and the religious to the rich, the extravagant and morally reckless, we find marriages are later, children are fewer, divorces and conjugal disorders more frequent.

The facts presupposed in these questions are, broadly speaking, not to be denied. The causes of these facts are many and varied. Among them economic causes real or fancied play a large part. If a family cannot produce or procure in some honest way enough of the material goods of the world to enable its members to live and grow into normal men and women, that family is menaced. And the menace is economic. If a family is able to procure material goods enough, but is not satisfied to live within competent means and wants to ape the richer classes in the use of luxuries and extravagant living, we have another economic menace to the family. If a family has to live in system of trade and industry in which prices either naturally or artificially run so far beyond that family's means that for the time-being at least it must run into debt or go unfed, unclothed, unwarmed, and unshielded or uncared for in sickness, that family is economically menaced. Once more, if a family while living frugally and working industriously is suddenly cut off from its sources of supply, as happens in the innumerable cases of unemployment of the wage-earners, that family is seriously menaced economically.

These four economic menaces to the family are widespread and deadly in their workings among a large percentage of our people. Has our age of science and freedom and democracy and unprecedented wealth no way of removing these evils? Many remedies have been proposed at various times, some false and some true needing only to be fully and persistently applied.

The liberal school of economists proposed the first of these modern economic remedies which looked so alluring in the proposal and proved so deadly in the issue. The masters of that school said to the Governments of the world, "Hands off; do not interfere with the workings of the natural laws of the production, exchange, distribution, and consumption of material goods. Nature and her laws prompt every class of people to work for its own interests consistently with interest of all the rest. Nature and the enlightened self-interest of all classes will establish the true economic balance, will yield the best results for the highest interests of all. Let us have no governmental tinkering with the laws of natural and national economy." This was a political scheme set forth and eloquently defended by able men in good faith. Yet how has it worked? Under its working, the old system of cottage industry disappeared. The great factories and combinations of factories took their place. The vast majority of hitherto independent producers were reduced to the condition of wage-workers. Wages were pressed down so low that those families once so united, self-sufficient and contented, lived for decades of years under the most brutal oppression on the very edge of starvation and dissolution.

This is the system which substantially is still in vogue, but its intolerable evils are greatly mitigated by the heroic work of labor unionism, by the people's growing control over the powers of government, by legislation saving women and children from the inhuman treatment they received, enforcing education, prescribing physical and moral security for employees, and regulating the powers of concentration of the employers and of their exploitation of the wage-worker.

This whole system of liberal economy has been a tremendous menace to family life. It has lasted too long, but it is doomed. The government that was banished from economics had to be brought back to save the people and the family and to curb the exploiter. Moreover the government is now democratic in most countries and if this ruling power of the people is rightly used we shall be able to retain the vast machinery of efficient production which the *laissez-faire* system has created, while we banish forever the enormous evils of the old exchange and distribution methods. It is the urgent business of society today to remove the economic enormities that stunted the individual, impoverished the people, menaced the very existence of the family and put all power into the hands of the plutocrat. . . .

### Why Catholic Schools Exist

MOST REV. JOHN JOSEPH GLENNON, D.D.

**T**HERE must be grave and sufficient reasons why our Catholic people would build up, promote and sustain a system of Catholic education. For the building up and sustaining of a nation-wide system must necessarily entail much labor and great expense; and people in these days do not give their time and their money unless there be a cause that appeals to them.

If, then, this system of Catholic education, which has cost millions of money, and which continually cares for and educates nearly 2,000,000 children, is founded and sustained on the free-will offerings of its patrons, there surely must be in that system an appealing force to be

able to continue in its work of service. And it may be well to state again the reasons why these schools exist.

The first and dominant reason for the existence of the Catholic school system is that the thought, the teaching and the love and fear of God may be set in the heart of the child. We hold, even at the cost of being called old-fashioned, that neither in ancient or modern days, nor in ancient or modern nations, nor in democracies or in monarchies, is it possible to get along without Almighty God. We must for our Government and for our lives seek His sanction, acknowledge His power and observe His laws. And these things we shall not know and cannot do unless we are taught and trained therein.

It is not, however, to sanction and sustain human society and government alone that religious instruction is imparted in the Catholic schools; it has the higher motive, too, namely, that for life here, and that other life which we believe in, religion is a necessity, and consequently also its teaching.

And for a second reason we would state as the foundation for Catholic education that we desire to impart, in addition to all the elements of secular education, these laws and principles of moral and religious life which are necessary for the well-being of the individual and the community, among which can be noted with special emphasis the virtues of humility and obedience, the sense of duty and the consecration of service.

It is only in these later days that these qualities and virtues have been considered worth while, and their value and importance disclosed. We have swung as a people so far towards democracy, liberty and such like, as to regard them almost as deities, as fitted and as necessary for all, and as applicable in all conditions and forms of



life. We have pushed their principles into the field of education, and told the students they could study what they wished. We have enthroned them by the fireside and taught the little children to live as free men, that their growth should be without authority and without restraint.

But in these regards we have gone too far. In the reaction from monarchies and tyrannies we have set up the spirit of liberty and extended its domain until before it have gone the sanctities of the home, the sanctions of the law and the spirit of service.

Now, that democracy is to be defended, now that it becomes the cause and the inspiration unto a world-war, while the symbol is true and the cause is sacred, yet the preparation is slow and defense is weak; and this is because we have thought only of the rights that democracy gives, and not its duties, because we have treated it as a guest and never as a master, because we have thought it could not have enemies. If we seek to make democracy safe, we must introduce into our national life the spirit of sacrifice and obedience, and the willingness to serve, and bow to others' direction, and to learn discipline, and to give up rights and emoluments and privileges.

This present war will teach, I think, among the many other lessons, this one: that religious education with all it implies, faith in God, discipline and obedience, is among the things that are necessary to make this democracy of ours safe. So that, paralleling the exploiting of our rights, there may also be a full measure the acknowledgment of our duties; that faith and trust in God is necessary; otherwise we will have a democracy without a soul, and without a sanction. For, after all, the rights of man and whatever equality he has, can be predicated only upon the fatherhood of God above, and His equally paternal interest in His children below.

A democracy, again, demands for its sustenance a people trained in its terms, educated in their rights, and equally prepared to perform their duties. Consequently obedience comes, and discipline and service are just as necessary to sustain democracy as the constant exploiting of rights and glorification of the system. Indeed, it is my belief that to make this democracy of ours safe, there are many, many things necessary, and among the things is the discontinuance of recklessness and irresponsibility, the unwillingness to help or to organize, or to sacrifice, and in their place to show that we appreciate the independence and freedom that are ours, by becoming the willing slaves to its continuance, and by accepting that training which will make our service effective.

Democracy is a serious thing. It is not a plaything for children; and for education it may be in part the goal, but cannot furnish the form to that education's imparting. We need for democracy faith in God and in ourselves, discipline of mind and life, service of heart and hand and sacrifice of self; all of which leads to where I started, namely, that Christian education is the best of preparations for the children of democracy.

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